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this man and a number of followers, clothed in clean garments and wearing either white or red pagris (a black pagri not being considered a fitting head-dress on this occasion), to the house of the bride, where a feast has been prepared, and fermented rice-beer (ka-kiad-kiar) in gourds (klong) placed ready. The bride, her female attendants, and her mother and aunts have collected in the sanctuary, dressed in their best, wearing their jewellery, and with their heads uncovered, for it is not thought proper for the females to cover their heads on the marriage day. On the side of the bride, also, a *lniang* (go-between) has been appointed, and it is his duty to manage all the business of the marriage on behalf of her family. Some young men of the bride's party go to meet the bridegroom's contingent by way of doing them honour. When they have reached the bride's house, the *lniang* of the bridegroom enters first, followed by the bridegroom, and after him the bridegroom's party. The *lniang* then hands over the bridegroom to the maternal uncle (*lasi*) of the bride, or to the bride's father. Either of the latter then provides the bridegroom with a seat next the bride. The bride and bridegroom exchange betel-nut, and when the custom of investiture of the ring is in vogue, these tokens are interchanged. The *lniangs* of the bridegroom and bride recite the marriage contract in lengthy formulæ, which may be found on pages 6, 7, 8 of the late U Jaslem Roy's interesting notes on the Khasi religion. The two *lniangs* then take up, each of them, a gourd containing fermented liquor from the gourd provided by the contracting party, and give them to an old man who is versed in sacrificial lore, who solemnly mixes the contents together. Three dried fish are produced, and are placed on the floor of the house. The priest thus appointed then solemnly adjures the gods in the following words :—

Hoi, oh god from above ; oh god from below ; oh Ioi speaker ; oh god who hast created man ; as thou hast ordained this marriage, the ring has been given this day ; thou wilt know ; thou wilt hear ; from the clear firmament above that . . . . . have been married this day. Thou wilt bless them ; thou wilt grant them prosperity ; thou wilt show them the way ; thou wilt show them the road, that they may be well, that they may obtain dwellings and houses,

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that they may prosper, that they may obtain rice and fish, that they may possess hundreds and thousands; thine, oh god." The priest then pours liquor on the ground three times from the cruet, counting "one, two, three." He then continues the invocation thus, "*Mei*, thou, oh mother; oh grandmother; oh maternal uncle; oh father; oh *Sohkmar*; oh younger grandmother; oh elder grandmother; oh younger grandfather; oh elder grandfather. As the fowl has fallen (on the floor, i.e. the first has been prepared), the ring has been put on, the three strips of flesh are ready (alluding to the three dried fish already mentioned), you will all of you (ancestors) give me, you will continue giving strength and spirit (i.e. to the married pair) that they may be well" (and so on, as written in the first invocation). He then pours out the liquor three times as before. He then adjures the three, the elders, and all the people who do not belong to either of the two clans, and pours out liquor three times as before. The three pieces of dried fish are first placed on the *tympan*, the high rack above the fire-place, then removed and tied to the *sidep-pde* of the house, amidst shouts of *Ha, hei, hei, hei*. The pair then sacrifice a fowl, and the cock a pig without blemish (also three), to o *Basid-sia* and *Ka Iawbei* (the spirits of deceased members of the family), and present them with *Aphlut*, or pieces of flesh. Two or three days afterwards, the bride, accompanied by her female relatives, pays a visit to the bridegroom at his house, and after this they go and come as they like to one another's houses. After two or three children have been born, they take down the pieces of dried fish from the roof and sacrifice two pigs, one on behalf of the husband and another on behalf of the wife. Then they say there can be no possible song, and husband and wife use each other's things and pool their earnings, and if the husband has a house of his own, the wife sits go and live with him; this, however, is not the custom amongst many of the Syntengs, who more strictly observe the principles of the matriarchate. The cost of the marriage ceremonies amongst Khasis, Syntengs and Wars, may be put down at between Rs. 50 and Rs. 200 according to the position of the parties.